

REFLECTIONS

On a Late

PAMPHLET,

Entitled

PARLIAMENTUM PACIFICUM

Licensed by the Earl of Sunderland, and Printed at London in March, 1691. By D. G. Horne

Pease is a very desirable thing, yet every state that is peaceable is not blindly to be courted: An Apoplexy is the most peaceable state into which a man's Body can be laid, yet few would desire to pacify the humours of the Body at that rate; an Implicit Faith, and Absolute Slavery are the two peaceablest things that can be, yet we confess we have no mind to try so Dangerous an Experiment; and while the Remedies are too strong, we will chuse rather to bear our Disease than to venture on them. The instance that is proposed to the Imitation of the Nation is that Parliament which called, in the late King & yet that cannot so much as be called a Parliament, unless it be upon a Common-wealth Principle. *That the Sovereign Power is radically in the People*, for its being Chosen without the King's Writ, was such an Essential

Nullity, that no subsequent Ratification could take it away: For all People saw that they could not depend upon any Acts passed by it, and therefore it was quickly Dissolved: and ever since it has been called by all the Monarchical Party a Convention, and not a Parliament. But now in order to the courting the Common-wealth Party, this is not only called a Parliament, but is proposed as a Pattern to all others, from the beginning to pag. 19.

II. But since this Author will send us back to that time, and since he takes so ill, That the Memory of the late King should be forgotten; let us examine that Transaction a little, and then we shall see whether it had not been more for his Honour to let it be forgotten. The King did indeed in his Declaration from *Breda*, promise Liberty of Conscience, on which he insisted

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lifted in a large and wise Declaration, set out after he was settled on the Throne: But after that he had got a Parliament chosen all of Creatures depending on himself, who for many years Granted him every thing that he desired, a severe Act of Uniformity was passed; and the Kings Promise was carried off by this; That the King could not refuse to comply with so Loyal a Parliament. It is well enough known, that those who were then secretly Papists, and who disguised their Religion for many years after this, as the King himself did to the last, animated the Chief-men of our Church, to carry the points of Uniformity as high as was possible, and that both then, and ever since, all that proposed any Expedients for unking us (as as it was afterwards termed, for *Comprehending the Dissenters*) were represented as the *Betrayers of the Church*. The Design was then clear to some; that so by carrying the Terms of Conformity to a great rigidity, there might be many Non-Conformists, and great occasion given for a *Telestimon*, under which Popery might indeniably creep in. For if the Expedients that the King himself proposed in his Declaration, had been stood to, it is well known, that of the 2000. Conscientious Ministers, as he calls them pag. 24. by an Affecation too gross to pass on them, that were turned out, above 2000 had staid in. Their Practices had but too good Success on those who were then at the Head of our Church: whose Spirits were too much sojourned by their ill usage during the War, and whose Principles led them to so good an opinion of all that the Court did, that for a great while they would suspect nothing. But at the same time that the Church Party, that carried all before them in that Parliament, were animated to press things so hard, the Dissenters were secretly encouraged to stand out: and were told, That the Kings Temper and Principle, and the consideration of Trade would certainly procure them a Toleration: and ever since, that Party, that thus had set us together by the Ears, has shifted sides dextrously enough; but still they have carried on the main Design, which was to keep up the Quarrel in the Intervals of Parliament, *Liberty of Conscience* was in vogue: but when a Session of Parliament came, and

the King wanted Money, then a new severe Law against the Dissenters, was offered to the angry men of the Church-party as the price of it; and this seldom failed to have its effect; so that they were like the Jewels of the Crown, pawned when the King needed Money, but redeemed at the next Prorogation. A Reflection then that arises naturally out of the proceedings in the year 1660, is, That if a Parliament should come, that would copy after that pattern, and repeal Laws and Tests; The Kings Offers of *Liberty of Conscience*, as may indeed be supposed, will bind him till after a short Session or two: such a meritorious Parliament should be dissolved, according to the precedent in the year 1660, and that a new one were brought together by the same Methods of changing Charters, and making Returns; and then the Old Laws de *Heresico Comburendo* might be again revived, and it would be said, that the Kings Inclinations are for keeping [his Promise, and Granting still a Liberty of Conscience, yet he can deny nothing to a Loyal and Catholic Parliament.

III. We pay all possible respect to the King; and have witnessed how much we depended on his promises, in so signal a manner, that after such real Evidence all words are superfluous. But since the King has shewed so much zeal, not only for his Religion in general, but in particular for that Society, which of all the other Bodies in it, we know is animated the most against us, we must crave leave to speak a little freely, as not suffer our selves to be destroyed by a Complement. The Extirpation of Hereticks, and the Breach of Faith to them, have been Decreed by two of their General Councils, and by a Tradition of several Ages; the Pope is possessed of a power of dissolving all Promises, Contracts and Oaths; not to mention the private Doctrines of that Society, that is so much in favour, of doing ill, that Good may come of it, of using Equivocations, and Reservations, and of ordering the Intention. Now these Opinions as they have never been renounced by the Body of that Church, so indeed they cannot be, unless they renounce their Infallibility, which

which is their *Basis*, at the same time. Therefore though a Prince of that Communion, may very sincerely resolve to maintain *Liberty of Conscience*, and to *keep his word*, yet the blind Subjection into which he is brought by his Religion, to his Church, must force him to break through all that, as soon as the Door-Stride of his Church is opened to him; and that Absolution is denied him, or higher Threatnings are made him; if he continues firm to his merciful Inclinations. So that, supposing His Majesties Pity to be as great as the Jesuits Sermon, on the 30. of *January*, lately printed, carries it, to the uttermost possibility of Flesh and Blood, then our Fears must still grow upon us, who know what are the Decrees of that Church; and by consequence we may infer to what his Pity must needs carry him, as soon as those things are fully opened to him, which in respect to him, we are bound to believe are now hid from him.

IV. It will further appear, that these are not unjust inferences: If we consider a little what has been the Observation of all the Promises made for *Liberty of Conscience* to Hereticks by Roman Catholick Princes, ever since the Reformation. The first was, the Edict of *Passy* in *Germany*, procured chiefly by *Ferdinand's* means, and maintained indeed Religiously by his Son *Maximilian* the Second, whose Inclinations to the Protestant Religion made him be suspected for one himself: but the Jesuits insinuated themselves so far into his Younger Brother's Court that was *Archduke of Grats*, that this was not only broken by that Family, in their Share, but though *Rodolph* and *Matthias* were Princes of great Gentleness, and the latter of these, was the Protector of the States, in the beginning of their War with *K. Philip* the Second; yet the violence with which the House of *Grats* was possessed, overturned all that. So that the breaking off the Pacificatory Edicts was begun in *Rodolph's* time, and was so far carried on in *Matthias's* time, that they set both *Bolonia* and *Hungary* in a Flame, and so begun that long War of *Germany*. 2. The next Promise for Liberty of Conscience was made by *Queen Mary*

of *England*, but we know well enough how it was observed. The Promises made by the *Queen Regent of Scotland*, were observed with the same Fidelity, after there came the Pacificatory Edicts in *France*, which were scarce made when the *Truce* was formed to break them. The famous *Massacre of Paris* was an instance ever to be forgot of the Religious Observance of a Treaty, made on purpose to lay the Party asleep, and to bring the whole Heads of it into the Net: This was a much more dreadful *St. Bartholomew*, than that on which our Author betrays that Epistle, pag. 14, and when all seemed settled by the famous Edict of *Nantes*, we have seen how restless that Party, and in particular the *Society*, were, till it was broken; by a Prince, that for thirty years together had shewed as great an aversion to the Shedding of Blood, in his Government at home, as any of his Neighbours can pretend to; and who has done nothing in the whole Tragedy that he has acted, but what is exactly conform to the Doctrine and Decrees of his Church; So that it is not himself, but his Religion that we must blame for all that has fallen out in that Kingdom. I cannot leave this without taking notice of our Author's Sincerity, who pag. 28, tells us of the Protestants entering into their League in *France*, when it is well known that it was a League of Popists against a Protestant Successor, which was afterwards applied to a Popish King, only because he was not Zealous enough against Hereticks. But to end this List of Instances at a Country to which our Author bears so particular a kindness; when the *Duchess of Parma* granted the Edict of Pacification, by which all that was past was buried; and the Exercise of the Protestant Religion was to be connived at for the future, *King Philip* the Second did not only ratify this, but expressed himself so fully upon it to the Count of *Essex*, who had been sent over to him, that the same Count returned to *Flanders*, so assured of the King's Sincerity, that he endeavoured to persuade all others to rely as much on his word, as he himself did. It is well known how fatal this Confidence was to him: and (see *Mattera* lib. 3.) that two years after this that King sent over the Duke of *Alva*, with that severe Commission.

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 mission, which has been often Printed: In which, without any regard had to the former Pacification or Promises, the King declared, That the Provinces had forfeited all their Liberties, and that every man in it had forfeited his Life: And therefore he authorised that unmerciful map to proceed with all possible rigor against them: It is also remarkable, that that bloody Commission is founded on the King's Absolute Power, and his Zeal for Religion. This is the only Edict that I know, in which a King has pretended to Absolute Power, before the two Declarations for Scotland in the year 1687, so whether they who penned them, took their pattern from this, I cannot determine it: I could carry this view of History much further, to shew in many more instances, how little Protestants can depend on the Faith of *Roman Catholics*; and that their condition is so much the worse, the more pious that their Princes are. As for what may be objected to all this, from the present State of some Principalities of Power in *Germany*, or of the *Swiss* and *Grison*: It is to be considered, that in some of these, want of Power in the *Roman Catholics* to do mischief, and the other Circumstances of their affairs, are visibly the only Securities of the Protestants: and whenever this Nation departs from that, and gives up the Laws, it is no hard thing to guess, how short-lived the Liberty of Conscience, even though sealed into a *Magna Charta* would be.

V. All that our Author says upon the General Subject of Liberty of Conscience, is only a severe Libel upon that Church, whose principles and practices are so contrary to it. But the proposition lately made, has put an end to all his disputes, since by an Offer of Repealing the Penal Laws, reserving only those of the Test, and such others as secure the Protestant Religion; the question is now no more, which Religion must be tolerated, but which Religion must Reign and prevail. All that is here offered in opposition to that, is that by this means such a number of persons must be ruined, page 64. which is as

severe a way of forcing people to change their Religion, as the way of *Dragoons*. I will not examine the particulars of this matter, but must express my joy to find, that all the difficulty which is in our way to a happy quiet, is the supplying such a number of men with the means of their subsistence, which by the execution of the Law for the Test, must be taken from them: This by all that I can learn, will not come to near an hundred thousand pound a year: and indeed the supplying of those of the King's Religion, that want it, is a piece of Charity and Bounty so worthy of him, that I do not know a man, that would envy them the double of this, in Pensions: And if such a sum would a little Charge the King's Revenue, I dare say, when the settlement of the Nation is brought to that single point, there would not be one Negative found in either House of Parliament for the Reimbursing the King. So far are we from desiring, either the Destruction or even the Poverty of those that perhaps wait only for an occasion to Burn us. I will add one bold thing further, That though I will be no Undertaker for what a Parliament may do, yet I am Confident that all men are so far from any desire of Revenge; but most of all, that the Heroical minds of the next Successors are above it. That if an Indemnity for that bold Violation of the Law, that hath been of late both Practised and Authorised amongst us, would procure a full settlement, even this could be obtained: Though an impunity after such Transgressions is perhaps too great an Encouragement to offend for the future. But since it is the Preservation of the Nation, and not the Ruine of any Party, in it that is aimed at, the hardness of this Proposition will, I hope, be forgiven me. It is urged (pag. 63.) That according to the *Dutch* Pattern at least, the *Roman Catholics* may have a share in Military Employments; but the difference between our Case and theirs, is clear, since some *Roman Catholic* Officers, where the Government is wholly in the hands of the Protestants, cannot be of such dangerous consequence, as it must needs be under a King

that is not only of that persuasion, but is become nearly allied to the Society, as the *Liege Letter* tells us.

VI. It is true our Author would persuade that the Kings Dispensing Power hath already put an end to this Dispute, and that therefore it is a seeming sort of Perjury (See p. 48.) to keep the Justices of Peace still under an Oath of executing those Laws which they must consider no more. Some Precedents are brought from former times (p. 42. 23. 24.) of our King's using the Dispensing Power in Edw. 3. Rich. 2d. Henry 7th. Hen. 8. Edw. 6th. and Queen Elizabeth's time. It is very true that the Laws have been of late broke through amongst us, with a very high hand; but it is a little too dangerous to upbraid the Justices of Peace with their Oaths left this oblige them to reflect on so sacred an Engagement. For the worthy Members of *Magd. Coll.* are not the only Persons in *England* who will make Conscience of observing their Oaths: So that if others are brought to reflect too much upon what they do, the Authors Officiousness in suggesting this to them may prove to be no acceptable piece of Service. I will not examine all his Precedents, we are to be Govern'd by Law, and not by some of the Excesses of Government; Nor is the latter end of Edw. 3d. a Time to be much imitated, and of all the parts of the *English History*, Richard the Second's Reign should be least mentioned, since those Excesses of his produced so Tragical a Conclusion, as the loss of his Crown and Life. Henry the Sixth's feeble and embroyed Reign will scarce support an Argument. And if there were some excesses in Henry the Eighth's time, which is ordinary in all great Revolutions, he got all these to be either warranted, or afterwards to be confirmed in Parliament. And Queen Elizabeth's power in Ecclesiastical Matters was founded on a special Act of Parliament, which was in a great measure repealed in 1641. and that Repeal was again ratified by another Act in the late King's time. We are often told of the late Kings Acts concerning Carts and Waggon's, but all Lawyers know some Laws are understood to be Abrogated without a special Repeal, when some visible inconvenience inforces it, such as appeared in that mistaken Act concerning Waggon's. So the King in that Case only declared the inconvenience which made that Law to be of itself Null, because it was impracticable. It is true the Parliament never question'd this; A man would not be offended if another pulled up a flower in his Garden, that yet would take it ill if he broke his Hedge. And in *Holland*, to which our Author's pen leads him often, when a River changes its course, any man may break the Dyke that was made to resist,

yet that will be no warrant to go and break the Dyke that resists the Current of the same River. So if a Dispensing Power well applied to smaller Offences has been past over an Excess of Government, that might be Excusable tho' not Justifiable, This will by no means prove that Laws made to Secure us against that which we esteem the greatest of Evils, may be Suspended because Twelve Men in Scarlet have been tried or practised on to say so. The Power of Pardoning is also unreasonably urged for Justifying the Dispensing Power, the one is a Grace to a particular person for a Crime committed, and the other is a Warrant to commit Crimes. In short, the one is a Power to Save Men, the other is a power to Destroy the Government. But though they swagger it now with a Dispensing power, yet *Rede Caput Pitem*, &c. may come to be again in Season, and a time may come in which the whole party may have reason to wish that some hair-brain'd Jesuits had never been born, who will not only expose them to the Resentments, but even to the Justice of another Season, in which as little Regard will be had to the Dispensing-power, as they have to the Laws at present.

VII. Our Authors kindness to the States of *Holland* is very particular, and returns often upon him, and it is no wonder that a State settled upon two such hinges as the Protestant Religion, and the publick Liberty, should be no small Eye sore to those who intend to destroy both. So that the slackning the Laws concerning Religion, and the moderating that State by invading it, seem to be terms that must always go together. In the first War began the first slackning of them; and after the Triple Alliance had laid the Dutch asleep, when the second War was resolved on, it was begun with that Heroical Attempt on the *Smerna Fleet* (for our Author will not have the late Kings Actions to be forgotten) at the same time the famous Declaration for Suspending the Laws in 1672. came out. And now again with another Declaration to the same purpose, we see a return of the same good inclinations for the Dutch, tho' none before our Author has ever ventur'd as in a Book licensed by my Lord president of the Council, to call their Constitution (pag. 68.) a Revolt that they made from their Lawful Prince; and to raise his Style to a more sublime strain, he says (pag. 66.) that their Common-Wealth is nothing else but the result of an Absolute Rebellion, Revolt, and Defection from their Prince, and that the Laws that they have made, were to prevent any casual return to their natural Allegiance; and speaking of their obligation to protect a Naturalized Subject, he bestows this

honour on them as to say (*pag. 57. 58.*) Those that never yet dealt fairly with Princes, may be suspected for such a Superfluous Faith, to one that puts himself upon them for a Vassal. Time will shew how far the States will resent these Injuries, only it seems our Author thinks that a Sovereigns Faith to protect the Subject is a superfluous thing. A Faith to Hereticks is another superfluous thing. So that two Superfluities one upon another must be all that we are like to trust to. But I must take Notice of the variety of methods that these Gent. use in their Writings here in *England*, we are always upbraided with a Revolt of the *Dutch*, as a Scandalous imputation on the Protestant Religion; and yet in a late paper intitled "An Answer to Pensioner *Fagel's* Letter, the Services that the R. Catholics did in the beginning of the Common-Wealth, are highly Extolled as Signal and Meritorious; upon which the Writer makes great Complaints that the pacification of Gaunt, and the Union of Utrecht, by which the free Exercise of Religion was to be continued to them, was not observed in most of the provinces: But if he had but taken pains to examine the History of the States, he would have found that soon after the Union made with Utrecht, the Treaty of *Collen* was set on foot between the King of *Spain* and the States, by the Emperours Mediation, in which the *Spaniards* studied to divide the Roman Catholics in those provinces from the Protestants, by offering a Confirmation of all the other privileges of these Provinces, excepting only the point of Religion; which had so great an effect, That the party of the Male-contents was formed, upon it, and these did quickly Capitulate in the *Walloon* provinces, and after that not only *Brabant & Flanders* Capitulated, but *Reenenburg* that was Governor of *Greening* declared for the King of *Spain*, and by some places that he took both in *Friesland* and *Over-Issel*, he put those provinces under Contribution. Not long after that, both *Deventer* and *Zutphen* were betrayed by *Papish* Governors, and the War was thus brought within the Seven provinces, that had been before kept at a greater distance from them. Thus it did appear almost every where that the Hatred with which the Priests were inspiring the Roman Catholics against the Protestants, disposed them to betray all again to the *Spanish Tyranny*. The New War that *Reenenburg's* Treachery had brought into these Provinces chang'd so the State of Affairs, that no wonder if this produced a Change likewise with relation to the Religion, since it appeared that these Revolts were carried on and justified upon the principle of the Church: and the general Hatred under which these Revolts brought the Roman Catholics in those

One provinces, made the greater part of themselves withdraw, so that there were not less than numbers of them as to pretend to the Free-Exercise of their Religion: But the War was not having got into *Holland* and *Utrecht*, and none of that Religion having Revolved in these provinces, Roman Catholics continued still in the Countrey, and tho the ill inclinations that they shewed, made it necessary for publick Safety to put them out of the Government, yet they have still enjoyed the common Rights of the Countrey, with the free Exercise of their Religion. But it is plain that some men are only waiting an Opportunity to renew the Old *Delenda est Carthago*: and that they think it to be no small step to it to possess all the World with the odious impressions of the *Dutch*, as a Rebellious and a Perfidious State, and if it were possible they would make their own Roman Catholic Subjects fancy that they are persecuted by them. But tho' men may be brought to believe *Transubstantiation* in spite of the Evidence of Sense to the contrary; Yet those that feed themselves at Ease, will hardly be brought to think that they are persecuted because that they are told so in an ill-writ Pamphlet. And for their Rebellion, the Prince that is only concerned in that, finds them now to be his best Allies and chief support: As his predecessors acknowledged them a Free-State almost an Age ago. And it being Confest by Historians on all sides That there was an express Proviso in the Constitution of their Government; That if their Prince broke such and such Limit, they were no more bound to Obey him, but might Resist him: And it being no less certain, That King *Philip* the Second Authorized the Duke of *Alva* to seize upon all their Privileges; their resisting him and maintaining their Privileges, was without all dispute a justifiable Action, and was so esteemed by all the States of *Europe*, and in particular here in *England*, as appears by the preambles of several Acts of Subsidy that were given to the Queen in order to the Assisting the States. And as for their not dealing fairly with Princes, when our Author can find such an instance in their History, as our Attempt on their *Smyrna-Fleet* was, he may employ his Eloquence in setting it out; and if notwithstanding all the failures they have felt from others, they have still maintained the Publick-Faith, our Author's Rhetorick will hardly blemish them. The peace of *Nimeguen*, and the abandoning of *Luxemburg*, are perhaps the single instances in their History that need to be a little excused: But as the vast Expence of the last War brought them into a Necessity that either knows no Law, or at least will hearken to none, so we who forced them to both, and first fold

fold the *Triple Alliance*, and then let go *Leicester*, so with very ill grace reproach the *Dutch* for these unhappy steps, to which our Conduct drove them.

VIII. If a strain of pert boldness runs through the whole Pamphlet, it appears no where more eminently than in the Reflections the Author makes on Mr. *Fagels* Letter, he calls it (pag. 62.) a pretended piece, and a presumption not to be soon pardoned, in prefixing to a surreptitious and unauthorized Pamphlet, the reverend Name of the *Princess of Orange*, which in another place (p. 72.) he had reason to imagine was but a counterfeit *Coyne*, and that those Venerable Characters were but politically feigned, and a sacred Title given to it, without their Authority. All this coming out with so solemn a Licence, has made me take some pains to be rightly informed in this matter. Those whom I consulted tell me they have discoursed the Pensioner himself on this subject, who will very shortly take a sure method to clear himself of those imputations, and to do that Right to the *Prince and Princess*, as to shew the World, That in this matter he acted only by their Order. For as Mr. *Stewards* Letter drew the Pensioners Answer from him, so this Paper (Licensed as it is) will now draw from him a particular recital of the whole progress of the matter. Mr. *Alberville* knows that the *Princess* explained her self so fully to him in the Month of *May*, and *June*, 1687. upon the *Repeal of the Test*, That he himself has Acknowledged to several persons, That tho both the *Prince and Princess* were very stiff in that matter, yet of the two he found the *Princess* more inflexible. Afterwards when Mr. *Steward* by many repeated Letters pressed his Friend to renew his importunities to the Pensioner for an Answer, he having also said in his Letters that he writ by the Kings Order and Direction: Upon this the Pensioner having Consulted the *Prince and Princess*, drew his Letter first in *Dutch*, and communicated it to them, and it being approved by them, he turned it into *Latin*; but because it was to be shewed to the King, he thought it was fit to get it put into *English*, that so their Highnesses might see the Translation of that Letter which was to be offered to His Majesty, and they having approved of it, sent it with his own in *Latin*, and it was delivered to the King. This Account was given me by my Friend, who added That it would appear ere long in a more Authentic manner. And by this I suppose the impudence of those men does sufficiently appear, who have the Brow to publish such stuff, of the Falseness of which they themselves are well assured, and therefore I may well conclude that my Lord Presidents Licence was granted by him with that Care-

lessness with which most Books are Read and Licensed. Our Author pretends that he cannot believe that this Letter could flow from a *Princess* of so sweet a temper (pag. 62.) and yet others find so much of the sweetness of her temper in it, that for that very reason they believe it the more easily to have come from her: No passion nor indiscreet Zeal appears in it, and it expresses such an extended Charity and Nobleness of Temper, that those Characters shew it comes from one that has neither a narrowness of Soul, nor a sowness of Spirit. In short, she proposes nothing in it but to preserve that Religion she believes the true one, and that being secured, she is willing that all others Enjoy all the Liberties of Subjects, and the Freedom of Christians. Here is sweetness of Temper and Christian Charity in their fullest Extent. The other Reason is so mysteriously expressed, that I will not wrong our Author by putting it in any other words but his own (pag. 62.) *She is certainly as little pleased to promote any thing to the Disturbance of a State to which she still seems so nearly related.* [She seems still] are two significant words, and not set here for nothing: She seems (in his Opinion) only related to the Crown, that is, she is not really so. But there is something that these Gentlemen have in reserve to blow up the seeming Relation; and she seems, still imports, that tho this seeming relation is suffered to pass at present, yet it must have its period, for this seems still, can have no other meaning. But in what does the promote the disturbance of the State, or patronise the Opposers of her parents, as he says afterwards (ibid.) Did she officiously interpose in this matter? Or was not her sence asked? And when it was Asked, must she not give it according to her Conscience? She is too perfect a pattern in all other things, Not to know well how great a respect and submission she owes her Father; but she is too good a Christian not to know, that her duty to God must go first. And therefore in matter of Religion, when her mind was asked, she could not avoid the giving it according to her Conscience. And all the invidious Expressions which he fastens on this Letter, and which he makes so many Arguments to shew that it could not flow from her, are all the Malicious, and soon discovered Artifices of one that knew, That she had ordered the Letter, and that thought himself safe in this Disguise, in the discharging of his *Malice* against her. So ingratiously is the required by a party for whom she had expressed so much Compassion and Charity. This Author (pag. 53.) thinks it an indiscreet forecast, to be always Erecting such Horoscopes for the next Heir, both in Discourse and Writing.

as seem almost to Calculate the Nativity of the present ; and he would almost make this High-Treason. But if it is so, there were many Traitors in England a few years ago ; in which the Next Heir, though but a Brother, was so much considered, That the King himself lookt as one out of countenance and abandoned, and could scarce find Company enough about him for his Entertainment, either in his Bed-Chamber, or in his Walks, when the whole dependance was on the Successor. So if we by turns look a little on the Successor, those who did thus in so scandalous a manner, ought not to take it so very ill from us. In a melancholy state of things it is hard to deny us the Consolation of hoping that we may see better days. But since our Author is so much concerned that this Letter should not be in any manner imputed to the princefs, it seems a little strange that the prince is so given up by him, that he is at no pains to clear him of the imputation. For the happy Union that is between them, will readily make us to conclude, That if the prince Ordered it, the princefs had likewise her share in it. But I find but one glance at the prince in the whole Book (pag. 52.) when the Author is pleasing himself with the hopes of protection from the Royal Heir out of a sense of Filial Duty, (He concludes) *Especially when so nearly Allied to the very Bosome of the Prince, whose Way of Worship neither is the same with the National here, and in whose Country's all Religion, have ever been alike Tolerated.* The phrase of so near an Alliance to the very Bosom of a prince, is somewhat extraordinary. An Author that will be florid, scorns so simple an Expression as Married, he thought the other was more lofty ; but the matter of this period is more remarkable. It intimates as if the Prince's way of Worship was so different from ours, tho we hear that he goes frequently with the Princefs to her Chappel, and expresses no aversion to any of our Forms, tho he thinks it decent to be more constantly in the Exercises of Devotion that are Authorized in Holland. And as for that, That all Religions have been equally alike Tolerated there, it is another of our Authors flights. I do not hear that there are either *Bourgeois*, or *Brahmans* in Holland ; or that the *Mahometans* have their *Mosques* there :

and surely his Friends the *Roman Catholics* will tell him, that all Religions are not alike Tolerated there. Thus I have followed more largely in this Article than in any other, it being that of the greatest importance, by which he had endeavoured to blast all the good Effects which the Penitents Letter has had amongst us.

IX. I have now gone over that which I thought most important in this paper, and in which it seemed necessary to inform the publick aright, without insisting on the particular slips of the Author of it, or of the Advantages that he gives to any that would Answer more particularly. I cannot think that any man in the Nation can be now so weak as not to see what must needs be the Effects of the Abolition of the T E S T S. After all that we see and hear, 'tis too great an Affront to mankind to offer to make it out, That a man's Understanding may really mislead him so far (as to make him change his Religion, he remaining still an Honest man) that betrays the Legal, and now the only Visible Defenses of that Religion which he professes. The taking away the Tests for publick Employments, is to set up an Office at *F. Peters* for all pretenders, and perhaps a pretender will not be so much as received, till he has first abjur'd : so that every Vacancy will possibly make five or six Proselytes, and those Protestants who are already in Employments, will feel their ground quickly fail under them, and upon the first Complaint they will see what must be done to restore them to Favour. And as for the Two Houses of *Parliament*, as a great Creation will presently give them the majority in the House of Lords, so a new set of Charters, and bold Returns, will in a little time give them likewise the Majority in the House of Commons, and it is to be supposed that Protestants who have all the Security of the Law for their Religion, can throw that up, who can so much as doubt that when they have brought themselves into so naked a Condition, it will be no hard thing to overturn their whole Establishment ; and then perhaps we shall be told more plainly what is now but darkly insinuated by this Author, *That the next Heir seems still to be so nearly related to this State, &c.*

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